THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 52, Vol. XXXIV. Tuesday, December 24, 1872. Price One Penny.

THE DELEGATESHIP.

In the matter of the application of George R. Maxwell, contestant,
against
George Q. Cannon, claimant and contestor, for a seat as delegate from Utah Territory in the Forty-third Congress of the United States of America.

To George R. Maxwell, contestant.

In answer to your notification, and statement of grounds, on which you rely to contest my right, and to support your claim to a seat in the Forty-third Congress as delegate from Utah Territory, I deny:

First. The first allegation contained in said statement, that I did not receive a majority of the legal votes, cast in a legal manner, at the election for such delegate held in Utah Territory on the first Monday of August, (August 5th), A.D. 1872, I deny:

Second. That said election, as alledged by you in the second ground of said statement, was not a free or fair expression of the voters of Utah Territory, or that the said voters, or any of them, were influenced by fear of Brigham Young, or any other person. I further deny that I combined or confederated with said Young, or any other person or association, to influence the said election; or that I or any one on my behalf, or otherwise, did by duress, violence, or other coercion, compel each or any voter who voted for me at said election, so to vote, under the penalty of death, or under any other penalty whatever.

Third. I deny the third allegation in said statement contained, "That each and every ballot was numbered, and a corresponding number was kept by your (my) confederates for the purpose of intimidation." I admit that the ballots cast at said election were numbered and deposited in the ballot boxes by the judges of the election, as they were received from the voters, and that the clerks at the several election precincts then wrote the name of the elector, on the poll list opposite the number of his vote; but I deny that this was done for the purpose of intimidation, or for any other purpose, or reason, than to comply with the laws of Utah Territory applicable to and regulating said election.

Fourth. I deny the fourth allegation of said statement that "all numbered ballots should have been thrown out of the returns of said election." I base my denial on the fact that said ballots were numbered and deposited in the ballot boxes, and the names of the electors, and the number of their votes.

opposite their respective names written on the poll lists, in strict compliance with the provisions of the act of the Legislative Assembly of the Territory of Utah, entitled "an act to provide for the election of a delegate to the House of Representatives of the United States," approved January 10th, 1867; and of an act of said Legislative Assembly, entitled "an act regulating elections," approved January 3rd, A.D. 1853. I alledge, as a conclusion of law, that all ballots cast in the manner prescribed by the acts above referred to should have been received and counted. I deny that you received a majority of legal votes, cast in a legal manner, at said election.

Fifth. As to the fifth allegation made in said statement I admit, as therein stated, that the returns of said election show that I received twenty thousand nine hundred and sixty-nine votes, and that the same returns show that you received one thousand nine hundred and forty-two votes. I deny that you received three thousand five hundred and twenty-two legal votes, and if the votes you received, as shown by the said returns, were cast in the manner stated in the fourth allegation of your statement, I deny that you received any legal votes at said election. I deny that in the county of Beaver, or at any other place in the Territory in Utah, one thousand, or any other number, of legal votes received by you were thrown out. I deny that I or others willfully, or otherwise, neglected or refused to establish election precincts in places where miners could vote. I further deny that you were deprived of two thousand votes at said election, because the judges thereof would allow no one to vote for you who had not actually paid Territorial taxes, and lived one year in the precinct where he offered to vote. I deny that any individual was allowed to vote for me who was not possessed of the requisite qualifications prescribed by the laws in force in said Territory for the exercise of the election franchise. I deny, upon information and belief, that any legal vote offered for you at said election was rejected by the judges of election, or that voters friendly to you were not allowed any and all the rights exercised or claimed by those who favored me.

Sixth. In answer to the sixth ground of contest in said statement contained, I deny that fifteen thousand women voted for me. I admit that I received the votes of a number of female citizens of the United States, residing in and citizens of the Territory of Utah, which I estimate, on information and belief, at somewhat less than ten thousand. I deny your assertion that five thousand of the number who thus voted for me were of foreign birth and not naturalized, or that about five thousand of them were under the age of twenty-one years. I alledge, on information and belief, that the women who voted for me at said election were citizens of the United States, had been for six months next preceding said election residents in the Territory of Utah, were twenty-one years of age, and possessed all the qualifications required of voters in said Territory under the provisions of an act of Congress of the United States, entitled "an act to establish a Territorial government for Utah," approved September 9, 1850; and of an act of the Territorial Legislature of Utah, entitled "an act conferring upon women the election franchise," approved February 12, 1870.

Seventh. In answer to your seventh allegation, I claim that it is contradictory and inconsistent in this to wit.: in one place you assert, "That the male and female voters in all the precincts voted together, using the same poll lists and ballot boxes;" and in another clause of the same sentence you assert "that there were precincts where no females voted." I admit that male and female voters at said election used the same poll lists and ballot boxes, but I deny your conclusion that it is impossible for that reason to separate male and female votes, or that such ballots should for the reasons assigned, or for any other valid cause, be thrown out and not counted. I deny that you received a majority of legal votes in precincts where no females voted. I deny that eight thousand or any number of males voted for me who were of foreign birth, and unnaturalized. I deny that a large, or any number of

males voted for me who were under the age of twenty-one years; and I further deny, upon information and belief, that any persons voted for me at said election who were not qualified and legally entitled to vote.

Eighth. As to the eighth allegation contained in said statement, I deny that on the 15th day of May, 1848, at Nauvoo, Illinois, or at any other time or place, I took an oath, or other obligation, to obey Brigham Young, or his successors, in all things, or in any thing, temporal or spiritual. I deny that at Nauvoo, or elsewhere, I ever took an oath, or other obligation of disloyalty to the United States, or that I ever, at any time or place, took an oath or other obligation to thwart or overthrow the government; and I utterly deny that I have ever taken any oath, affirmation, or other obligation, or made any declaration, inconsistent with my loyalty and allegiance to the United States, or obedience to the government and laws thereof.

Ninth. In answer to the ninth allegation made in said statement, I deny that on the 15th day of November, 1871, at Salt Lake City, or at any other time or place, I declared, upon oath, or otherwise, that I considered the revelation of polygamy paramount to all human laws, or that I would obey said revelation rather than the laws of any country.

Tenth. In response to the tenth allegation contained in said statement, I deny that I now live, or ever have lived, in violation of the laws of God, man, my country, decency, or civilization, or of any law of the United States.

Eleventh. I deny that I am now living with four wives, or that I am living and cohabiting with any wives, in defiant or wilful violation of the law of Congress of 1862, entitled "an act to prohibit polygamy in the Territories."

Twelfth. In answer to your twelfth allegation, I deny that, on the 15th day of November, 1861, or at any other time, I declared under oath, or otherwise, that I considered polygamy, or the revelation authorizing it, paramount to all human law.

Whether the voters of Utah had ample or full notice of the pretended disqualification alledged in your said statement, I am unable to say, and therefore neither admit nor deny.

I deny as untrue, and scandalous, the conclusion you have deduced and stated, *viz:* That no oath of allegiance to the United States would be binding on me; and I oppose to such assertion, not only my positive denial, but the reputation I have always sustained and merited as a citizen obedient to the laws and devoted to the interests of his country.

Thirteenth. In response to the thirteenth allegation of your statement, that you served on the Governor of Utah Territory a copy of the notice embodied in said statement, I neither admit nor deny that such service was made, but I demur to, and deny the conclusion which you have drawn from the alledged fact, *viz:* That the certificate of election, which I received from his Excellency, the Governor of Utah Territory, is void; as to the matters charged in said notice, I deny alike all the pretended facts therein asserted, and the inferences and conclusions, which you have thought proper to deduce therefrom.

Fourteenth. Each allegation contained in your statement, except such as I have expressly admitted, is traversed, and the proof hereby demanded.

In addition to the foregoing answer and denial of all the material specifications contained in your said statement and notification, I hereby notify you that I rest the validity of my election as delegate from Utah Territory to the Forty-third Congress of the United States of America, and shall claim a seat therein as such delegate, on the following grounds, to-wit:—

First. That on the first Monday, being the fifth day of August, A. D. eighteen hundred and seventy-two, an election was held in the Territory of Utah, for delegate from said Territory to the Forty-third Congress of the United States, in pursuance of an act of the Legislative Assembly of the Territory of Utah, entitled "An act to provide for the election of a delegate to the House of Representatives of the United States," approved January 10, 1867.

Second. That said act was passed

pursuant to section 13, of a statute of the United States, entitled "An act to establish a Territorial Government for Utah," approved September 9, 1850.

Third. That election precincts were, prior to the said election, duly established by the county courts of the several counties of the Territory of Utah, in pursuance of an act of the Territorial Legislature of said Territory, entitled "An act creating the office of selectmen, and prescribing their duties, also the duties of the county courts," approved January 8, 1866; and that in each county suitable and convenient precincts were thus established for the accommodation of all legal voters.

Fourth. That at said election, the senior justice of the peace of each precinct, acted as the judge of election, and appointed one clerk of election. That in the absence of such justice, the electors first assembled at a precinct, appointed a suitable person to act as judge; that the said election was held from one hour after sunrise until sunset. All of which was in pursuance of an act of the Territorial Legislature of said Territory, entitled "An act regulating elections," approved January 3, 1853.

Fifth. That said election was conducted in strict conformity to all the provisions of the Territorial act last above cited; which said act is pursuant to, and in accordance with the provisions of section 13 of the act of Congress, organizing a Territorial Government for Utah.

Sixth. That the ballot boxes and poll lists were sealed up at the close of said election, at the several precincts, by the judges of the election, and forwarded, without delay, to the county clerks of the several counties, in which said precincts were situated; that the ballots cast were duly counted and canvassed by the officers designated by law, and returns of the election for delegate were forwarded to the secretary of said Territory, as required by the act of the Territorial Legislature before cited, entitled "An act regulating elections."

Seventh. That after a careful count and canvass of the returns thus received, by the Secretary of the Territory of Utah, a certificate of election was given to me by Hon. George L. Woods, on the 11th day of October, 1872; a copy of which is in words and figures following, to wit:

"UNITED STATES OF AMERICA, } s. s.
Territory of Utah. }

I, George L. Woods, Governor of Utah Territory, do hereby certify that at an election held in and for the Territory of Utah, on the fifth day of August, A. D. 1872, for delegate to the House of Representatives of the United States, twenty-two thousand, nine hundred and thirteen votes were cast, of which number George Q. Cannon received twenty thousand, nine hundred and sixty-nine, and George R. Maxwell received one thousand, nine hundred and forty-two; and that two votes were cast for other persons; and that the said George Q. Cannon, having received the greatest number of votes for said office, at said election, is by me hereby declared duly elected delegate to the House of Representatives of the United States, from the Territory of Utah, to the Forty-third Congress.

In testimony whereof, I have hereunto set my hand, and caused the seal of the Territory of Utah to be affixed.

Done at Salt Lake City, Utah Territory, on this the 11th day of October, A. D. 1872.

(Signed) GEORGE L. WOODS,
Governor of said Territory.

By the Governor,
(Signed) GEORGE A. BLACK,
Secretary of said Territory."

Eighth. That at said election, twenty-two thousand, nine hundred and thirteen (22,913) votes were cast, of which number I received twenty thousand nine hundred and sixty-nine, as shown by the returns in the office of the Secretary of the Territory and by the aforesaid certificate of his Excellency, the Governor.

Ninth. That all who voted for me at said election, were citizens of the United States, and entitled to vote under the provisions of sections five and thirteen of the act of Congress of the United States, entitled "An act to establish a Territorial Government for Utah," approved September 9, 1850, and of the laws of the Territorial

Legislature, passed in pursuance of said act.

Tenth. That of the number of voters who voted for me at said election, about eleven thousand were males; all of whom, as I am informed and believe, and therefore state the facts to be, were at the time, citizens of the United States, over the age of twenty-one years, tax-payers and constant residents of the Territory of Utah, during the six months next preceding the said election; and all entitled to vote at said election, under the provisions of the Organic act before cited, and of the law of the Territorial Legislature of Utah, entitled "An act prescribing certain qualifications necessary to enable a person to be eligible to hold office, vote, or serve as a juror:" Approved, January 21, 1859.

Eleventh. That of the whole number of voters who voted for me at said election, somewhat less than ten thousand were women, all of whom, as I am informed and believe, were at the time of said election, citizens of the United States, over twenty-one years of age, had resided in the Territory of Utah for six months next preceding said election, and were entitled to vote under the provisions before referred to, of the act organizing the Territory, and of a law of the Territorial Legislature of Utah, entitled "An act conferring upon women the election franchise:" Approved, February 12, 1870.

Twelfth. That the population of Utah on the 5th day of August, 1872, was in excess of one hundred thousand, and there were over twenty-five thousand legal voters in the Territory.

Thirteenth. That at the time of said election, for delegate, I was, as I am now, a citizen of the United States; had been for nearly twenty-five years a resident of the Territory of Utah, and was eligible to said office.

Fourteenth. That the said election was a fair and free expression of the choice of the legal voters of Utah Territory. No effort was made by me, or by any persons for me, to influence by duress, intimidation, reward, or promise of reward, the action of any voter. That all were free to exercise their own judgment in the premises.

Fifteenth. That as appears by the official returns of said election, and the Governor's certificate in relation thereto, you did not receive more than one thousand nine hundred and forty-two (1,942) votes, and are not in any event entitled to the seat which you claim in defiance of all law, justice and precedent.

GEO. Q. CANNON,
Delegate Elect.

Salt Lake City,
Utah Territory,
November 23, 1872.

I hereby admit service of the within answer of George Q. Cannon, this 23d day of November, A. D. 1872.

GEO. R. MAXWELL,
Contestant.

—*Salt Lake Herald.*

MARRIAGE.

SHOULD A GIRL OR HER PARENTS CHOOSE HER HUSBAND?

The controversy as to which is the best of the two methods of marrying one's daughter, in use in France and England respectively, has not yet been decided by any preponderating evidence. Whether the parents—especially the mother—ought to choose a husband for a daughter, or whether the girl, young and inexperienced as she is, should seek one for herself, with the chance of not knowing her mind in the first place, and that of not understanding the real nature of the man she chooses, in the second—these are the two principles contended for by the rival methods and the fight is still going on. The truth is, the worst of either is so infinitely bad that there is nothing to choose between them; and the same may be said, inversely, of the best. When things go well, the advocates of the particular system involved sing their pæns and show how wise they were; when they go ill the opponents howl their condemnation and say, "We told you so."

The French method is based on the theory that a woman's knowledge of the world, and a mother's intimate acquaintance with her daughter's special temper and requirements, are likely to be better guides in the choice of a husband than the callow fancy of a girl. It is assumed that she will be able to separate the reality from the appearance, to winnow the grain from the chaff. She will appraise at its true value a fascinating manner with a shaky moral character at its back, and a handsome face will go for little when the evidence of the family lawyer proves the poverty of the family purse. To the girl, a fluent tongue, flattering ways and a taking presence would have included everything in heaven and earth that a man should be; and no dread of future poverty, no evidence of the bushels of wild oats sown broadcast, would have convinced her that Don Juan was a *mauvais parti* and a scamp into the bargain. Again, the mother usually knows her daughters' dispositions better than the daughters themselves, and can distinguish between different idiosyncracies and their respective needs as no young people are able to do.

Laura is romantic, sentimental, imaginative; but Laura cannot mend a stocking or make a shirt; her hands are small, gloves six—and her arms are like tobacco stoppers. She has no power of endurance, no persistency of temper, and no executive ability; but she falls in love with a younger son just setting out to seek his fortune in Australia; and, if she is allowed, full of enthusiasm and delight, she marries him, and goes out with him. In a year's time she is dead, literally killed by hardship; or if she has vitality enough to survive the hard experience of roughing it in the bush, she collapses, into a wretched, haggard, faded woman, prematurely old, hopeless and dejected, the miserable victim of circumstances, sinking under a burden too heavy for her to bear. Now, a French mother would have foreseen all these dangers, and have provided against them. She would have known the unsubstantial quality of Laura's romance, and the reality of her physical weakness and incapacity. She would have kept her out of the sight and hearing of that fascinating younger son just off to Australia to dig out his rough fortunes in the bush, and would have quietly assigned her to some conventional well-endowed man of mature age, who might not exactly be a soul's ideal, and whose rheumatism would probably make him chary of the moonlight, but who would have taken care of the poor little frail body, dressed it in dainty gowns and luxurious furs—given it a soft couch to lie on, and a luxurious carriage to drive in, and have provided it with food convenient and ease unbroken. And, in the end, Laura would have found that mamma was right, and knew what was best for her; and that her ordinary looking, middle-aged care-taker was a better husband for her than would have been that adventurous young Adonis who could have given her nothing better than a shakedown of dried leaves, a deal box for an armchair, and a cup of brick tea for the sparkling wines of her youth. It may be a humiliating confession to make, but the old saying about poverty coming in at the door and love flying out of the window holds true in all cases where there is not strength enough to rough it, for the body holds the spirit captive, and, however willing the one may be, the weakness of the other conquers in the end.

On the other hand, Maria, square set, defying, adventurous, would be as one smothered in rose leaves as the wife of a rich man in England. The dull monotony of conventional life would half madden her, and her uncompromising temper would break out in a thousand eccentricities and make her countless enemies. Let her go to the bush if you like. She is of the stamp which bears heroes, and her sons will be a stalwart race, fit for the work before them. The wise mother who had it in her hand to organize the future of her daughters would take care to find her a man and a fortune which would utilize her energy and courage; but Maria, if left to herself, might perhaps fall in love with some cavalry officer of good family and expectations, whose present "dash" would soon have to be exchanged for the stereotyped conventionalities of the

owner of a place where, as his wife, her utmost limit would be riding to hounds and taking off the prize for croquet.

Such well-fitting arrangements as these are the ideal of the French system; just as the union of two hearts, the one soul finding its comparison soul, and both living happily ever after, is the ideal of the English system.

Against the French lies the charge of the cruel sale, for so much money, of a young creature who has not been allowed a choice—scarcely even the law of rejection; against the English there is the cruelty of suffering a girl's foolish fancy to destroy her whole life. For the French there is the plea of the enormous power of instinct and habit, and that it signifies very little to a girl what man she marries provided that he is kind to her. For the English there is the plea of individual needs and independent choice. The French make great account of the virginity in heart of the girl they marry; and few Frenchman would think they got the girl they wanted if they married one who had been engaged two or three times, and to whose lovers had been accorded the familiarities which people in England hold innocent and as matter of course. The English demand greater fidelity after marriage, and are good enough to any false starts before. To them the contract is more a matter of free choice than it is in France; consequently failure in carrying out the stipulation carries with it more dishonor. The French, taking in consideration that the wife had nothing whatever to say to the bargain which gave her away, are inclined to be more lenient when the theory of instinctive love fails to work, and the individuality of the woman expresses itself in an after preference; always provided, of course, that the *bienseances* are respected, and that no scandal is created.

Among the conflicting rights and wrongs of the two systems, it is difficult to say which is the better, which the wisest. If it seems a horrible thing to marry a girl without her consent, or without any more knowledge of the man with whom she is to pass her life than can be got by once or twice seeing him in formal public conclave it seems quite as bad to let our women roam about the world at the age when their instincts are strongest and their reason weakest, open to the flatteries of fools and fops, the prey of professed lady-killers, the object of lovelike intentions by men who mean absolutely nothing but the amusement of making love, the subjects for erratic anatomists to study at their pleasure. Who among our girls after twenty, carries an absolutely untouched heart to the man she marries? Her former predilection may have been a dream, a fancy—still it was there; and there are few wives who, in their little tiffs and moments of irritation, do not feel, "If I had married my first love, he would not have treated me so." Perhaps a wise man does not care for a mere baseless thought; but all men are not wise, and to some a spiritual condition is as real as a physical fact. Others, however, do not trouble themselves for what has gone before, if they can but secure what follows after; but we imagine that most men would rather not know their wives' dreams, and that *cet autre*, however shadowy, is not the less a rival, not specially desired by the average husband.—*London Saturday Review.*

BE SOCIABLE.—Men who isolate themselves from society, and have no near and dear family ties, are the most uncomfortable of human beings. Byron says that "happiness was born a twin," but the phrase, though pretty and poetic, does not go far enough. We are gregarious, and are not intended to march through life either in single or double file. The man who cares for nobody, for whom nobody cares, has little to live for. You must have a heap of embers to have a glowing fire. Scatter them apart, and they will become dim and cold. So, to have a brisk, vigorous life, you must have a group of lives to keep each warm, to afford mutual encouragement, confidence and support. If you wish to live the life of a man and not of a fungus, be sociable, be brotherly, be charitable, be sympathetic, and labor earnestly for the good of your kind.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 24, 1872.

INCREASE YOUR KNOWLEDGE.

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THERE is such a wide sphere of improvement in the ways of God before the Saints, that none need ever be at a standstill for want of something to do, by which to attain a higher place in the scale of being.

The Gospel of our Lord is the power of God unto salvation to all who believe and obey, being that *perfect* law which converteth the soul. All being at perfect liberty to "choose his life and what he'll be," this Gospel is accepted by some, rejected by others. Those who accept it in these days, as of old, are greatly in the minority, for most of those to whom the Gospel has been preached in this generation, choose to reject it, though it is precisely the same Gospel as preached by Christ and his Apostles.

The few who have received it have commenced to obey it while under the influence, to a greater or lesser degree, of erroneous traditions and perverted ways. Some of this few have been professing Christians and strict religionists before hearing the Gospel as revealed from heaven in this generation. They have been indoctrinated in the ways of a too often perverted form of godliness, because, for lack of greater light, they had received for commandment the doctrines of men. Others who have received the Gospel were not professing religionists, they stood aloof from all sects, not being satisfied with any, or, were going in the way of the unthinking, these too were under the influence of perverted views and habits; their thoughts, like those of the number who were led by the precepts of men, were not as God's thoughts, neither their ways his ways.

Now, the Gospel in its fullness, is designed to reverse all this. Not to lessen the good which was previously known and practiced, but to confirm and increase it. The work of the Gospel is to enable all obedient believers to learn of the ways of the Lord, as taught by himself, that they may walk in his paths; that they may no longer be "carried about by every wind of doctrine, by the sleight of men and cunning craftiness."

The means provided are many for the attainment of a knowledge of the ways of life—life here and hereafter. We have all the sacred Scriptures possessed by what is known as Christendom: the Old and New Testaments. We have the sacred Scriptures contained in the Book of Mormon, "translated by the gift and power of God." We have the sacred Scriptures containing "The covenants and commandments of the Lord to his servants of the Church of Jesus Christ of Latter-day Saints." All these Scriptures are of inestimable value as showing the will of God to his children under varied circumstances in former generations and in this, and embodying, as they do, many general

divine truths, applicable to *all* times and to *all* circumstances. God, having in his goodness given us those sacred Scriptures, it is the duty of the Saints to diligently search them, with prayerful hearts, that their knowledge of the ways of the Lord may be increased. For this they have been given; for "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness." No member of the Church of Christ should permit himself to neglect the rich treasures of divine truth contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants. Though but little may be read at a time, let the practice of reading this little be persistently attended to, giving due reflection to the portion read.

To increase a knowledge of the ways of the Lord, the Saints have the privilege of the personal administrations of the servants of God—men bearing the Holy Priesthood, ordained to expound, exhort and to teach the ways of life. To gain the benefit of this great aid the Saints should comply with the injunction of the Apostle Paul to the Hebrews, contained in the words "not forsaking the assembling of ourselves together as the manner of some is." They should on every occasion, so far as consistent, attend their meetings with prayerful hearts, asking God to inspire the speakers and to cause the hearers to be edified.

Then there is the direct manifestation of the Spirit of truth, whose office is to guide its recipients into *all* truth. Increase of this Spirit should be earnestly and devoutly sought after. No advance can be made in the divine life, without this Spirit, "which searcheth all things, yea the deep things of God." For as "no man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but by the Spirit of God." The only way in which this Spirit can be increased is by compliance with its teachings. For though its office is to guide into *all* truth, it will advance truth only in proportion as its revelations are obeyed.

All these means have been provided for such as wish to learn the Master's will that they may do it. While others follow their own ways, let all the Saints diligently use the means referred to: "read, mark and inwardly digest" the sacred Scriptures, prayerfully and regularly attend the meetings appointed for their instruction, and by lives of every-day faithfulness increase their measure of the Spirit of God, for by using these means they will be neither barren nor unfruitful in the knowledge of God. J. G. B.

PRESIDENT SMITH'S PARTY.—Our advices are to the 18th. The visit to Paris has been very agreeable. Among other places, four schools were visited, each school averaging about 350 pupils, and divided into several departments.

On the 17th President Smith and party went to Versailles, to call on President Thiers. On their arrival, the President was engaged, but, that the party might pass the time pleasantly, M. Hiliare give President Smith a note of admission to the places of interest, including the "Hall of the Corps Legislatif." When the pass was presented to the President of the Assembly, that gentleman very kindly gave instructions to have President Smith and party seated in the Gallery of the Corps Diplomatique, or, Foreign Ministers, which being directly in front of the Speaker's chair, gave them an excellent view of the Assembly.

Notwithstanding the great pressure of public business upon President Thiers, he accorded an official reception to President Smith and party. They

were very cordially received. President Thiers spoke freely of the colonization of Utah by the Latter-day Saints. He thanked the party for the honor done him in the visit, and proferred any assistance they might need during their sojourn in France. He expressed a hope that peace might ever exist between France and the United States. Several of his ministers were present during the interview, and all seemed deeply interested.

The party were to leave Paris for Lyons on the 19th inst.

RELEASE.—Elder J. V. Robison has been released on account of failing health, and left for Utah on Messrs. Guion & Co.'s steamship *Nevada*, Dec. 18.

APPOINTMENTS.—Elder H. S. Gowans is appointed to preside in the Bedfordshire Conference; and Elder Wm. K. Barton is appointed Traveling Elder in the London Conference.

CORRESPONDENCE.

GREAT BRITAIN.

Stoney Stratford, Dec. 12, 1872.

President Albert Carrington.

Dear Brother—On bidding adieu to the shores of England, I wish to express my appreciation of the kindness of yourself and the Saints to me while here. I hope and trust the day is near when the Saints will have the privilege of leaving this land to become more effectual laborers in the kingdom of righteousness.

The Saints in Bedford Conference, who for a short time have been committed to my care, are widely scattered; so much so, that many of them do not have the privilege of attending our meetings. They are generally poor, and very anxious to gather home to Utah. I am sorry to say there are some few who are cold and indifferent, and are making little or no effort to bring about their own emancipation. I fear some of these may be left to be overtaken by the judgments of Babylon, and to learn obedience by the things which they suffer, if they will not learn in any other way. When that day comes, they will remember the warning which has been sounded so long in their ears.

In conclusion, I can truthfully say that I feel richly repaid for coming on my mission.

Respectfully your brother in the Gospel,

J. V. ROBISON.

PROGRESS OF THE WORK ON THE ISLANDS OF THE SEA.

Elder H. H. Cluff in writing to the *Deseret News* from Laie, Oahu, Sandwich Islands, under date of October 12th, gives the following report of the condition of the work of the Lord in his field of labor:—

During the past summer the weather has been remarkably favorable for the cane crop, the thermometer not rising above 95° in the shade; hence the prospects are that the mill will not be idle long at a time during the next eighteen months.

Our Semi-annual Conference commenced here on the 6th and adjourned on the 8th, lasting three days. The meeting house, which has been enlarged, failed to accommodate at least one-half of the people who assembled from all parts of this kingdom, but the weather being propitious all enjoyed themselves and manifested much

life and interest in the work of God on these islands. The missionaries who have been out in the field since last April Conference returned with favorable reports from the districts, showing an addition to our number as reported at our last Spring Conference, of 586, besides 133 children blessed. On this island new life seems to have seized hold of the natives, giving the Elders, who have been traveling around, many opportunities of healing the sick, and baptizing 313 persons. The Honolulu branch, which seemed to be a "fixed thing," has taken an advance lately, so that the members are now preparing to build a large meeting-house in that place. Upwards of twenty brethren were selected to perform missions on these islands.

The preaching to and baptizing of this people seems but a small part of the great labor required to bring about restoration. To check the degeneracy and decrease of this race, it is very necessary that something be inaugurated among them to employ their time and put a stop to their dormant, sleepy habits. Their universal habit of smoking tobacco, sleeping and lounging on the damp ground, incurs disease; hence, to rally them and produce a change in their habits will, upon a natural principle, have a tendency to bring about good results. This step is taken, we believe, by providing the necessary means to keep them employed and teaching them principles of industry as well as other principles of life and salvation, that their condition may greatly improve; therefore we hope and trust the sugar thus produced will not sour in the merchant's hand.

A question of "emigration" to these islands is being agitated at the present by parties who lack the necessary help to carry on their business. They see that, by the present state of affairs, the mortality of the natives exceeds the births 100 per month, and that business affairs will, by and by, be at a standstill, and they wish to adopt that way of increasing the population here instead of establishing a system of government that will produce an increase among the natives. Our little colony shows an increase of births over deaths of two-thirds. The same results can be realized throughout the whole nation.

The crater Mokuaweoweo, on the summit of Mauna Loa, Hawaii, which has been dormant for many years, suddenly became active not long ago, throwing a solid body of red-hot lava 500 feet into the air, lighting up the island sufficient to enable a person to read, at night, a distance of 25 miles.

General health and peace prevail with the brethren and sisters.

ENGLISH COOKERY.

To begin with the roast beef of Old England. The preparation of this famous viand demands reckless extravagance, not only in quantity, but quality—not only in meat, but in fuel. None but the most expensive parts of the ox are deemed fit for roasting; these are frightfully reduced in weight by that operation, and the valuable properties of the bones are almost entirely lost. Roast beef, always costly, becomes trebly so when cooked for a small family. It is not at all unusual to see a piece of beef, weighing ten or twelve pounds, roasted for a dinner of four or five persons. The loss entailed by having cold meat—especially so unconvertible a meat as cold beef—standing over day after day is immense; and the huge block of meat which, by the aid of a little patient cookery, would have yielded four satisfactory repasts, barely suffices for one banquet of hot roast, and another meal (I cannot call it dinner) of cold meat. It must be confessed that roast meat is not only appetizing but wholesome, and that the whole bill of indictment against the roast beef of Old England amounts to no more than this—that it is dear, abominably dear. It is only fair to say that it is generally very well dressed, and that if the *dictum* be sound that a true ruler of the roast

must, like the poet, "be born, not made," this realm of England is much favored by having so many of her children born with a fine natural aptitude for roasting.

Dismissing the national roast with the reflection that it is good, but dear, let us for one moment consider the one other great national mode of cookery—boiling. This absurd process not only deprives the joint of its sapid properties, which exude into the water (carefully thrown away), but gives us a comparatively tasteless hot joint, and a cold one utterly flat and insipid in its rough state, and entirely incapable of being converted into an eatable dish by any known method of cooking up. Immeasurably inferior in this respect is boiling to roasting, inasmuch as something can be done with all roast meats, while cold boiled meat amply verifies the humble adage that "What is 'biled' is 'spiled.'"

Many of the defects of English cookery are directly referrible to an absurd prejudice in favor of what is called "plain and wholesome food." This fallacy is much akin to the well-worn delusion that "beauty is only skin deep"—the fact being that, *primâ facie*, good-looking people are just as likely to be good as those less favored by the Graces. "Give me plain food!" shouts the Briton, and the food is plain with a vengeance, but the wholesomeness is by no means so apparent. Take for example a piece of boiled beef. As a preliminary operation, this block of flesh has been subjected to the action of salt and saltpetre, and has probably been allowed to lie sopping in brine for many days, in order to effect as far as possible the extraction of the juices of the meat, and to ensure the sufficient toughening of the fibre. When the meat is hard enough it is withdrawn from the brine, is often soaked to get rid of superabundant salt, and is then boiled. The result is a huge mass of indigestible matter, excellent no doubt for many purposes, such as carving snuff-boxes, cigar cases, and comical heads for walking sticks, but utterly unfit for importation into the human stomach. On the principle of piling Ossa upon Pelion, and as if the so-called beef were not in itself sufficiently difficult of digestion, carrots (often underdone), stony potatoes, "stodgy" dumplings, and a brick of vilely-cooked greens resembling a slab of *verde antique*, are added to the deadly banquet. Admitting that the hardy stomach of a reaper could digest such a ponderous meal, it must at once be evident that all the energies of a powerful *physique* would be required to effect the single operation of digestion. Nature generally undertakes the work nearest at hand, and until this same weighty business of digestion is disposed of, refuses to permit the energies of the patient to be diverted to any other object.

As a dry matter of fact, a heavy, coarse meal is just as powerful an agent for reducing brain-power to absolute zero as the traditional "pot of beer" itself. Compelled to make a tremendous effort, Nature struggles desperately to achieve the unwarrantable task imposed upon her, and, as a matter of course, all brain-work must be suspended for several hours. It is almost impossible to exaggerate the enormous loss of time involved by the barbarous meals too often indulged in by the Briton. An apoplectic torpor creeps over the sufferer, who either sinks into a stertorous slumber, or is driven to the consumption of those "aids to digestion" which sooner or later must infallibly destroy the ill-used organ that they are too often called upon to assist.

I am only too keenly alive to the painful fact that these doctrines of mine are unpopular. I have known men who "liked to feel that they had dined." Once upon a time I entertained a visitor from Sheffield, and, as he was always raving about the steaks of Hallamshire, I gave him one day a steak of steaks, cooked in the most approved fashion. He liked his dinner—praised the juiciness of the steak and so forth—but, after the lapse of a couple of hours, complained that the London steaks were "nobbut air," that I had trifled with him, and that, although he had consumed a steak nearly a foot long, he felt as if "he had had nowt." "He liked," he said, "to feel his steak," and I can only come to the conclusion that he liked it tough, and that a fair fight with the

demon of dyspepsia suited the robust organization of Hallamshire "folk."

Before any attempt can be made to introduce an elegant and economical system of cookery into the British Islands, it will be necessary to disabuse the minds of our countrymen of one cardinal mistake—that only those joints which are designated "prime" are fit for human food. The almost inexhaustible catalogue of insular prejudices contains no more extravagant blunder. If our reckless treatment of wholesome food have brought us to this pass, that we must call upon what the Germans would term the "Kochgeist," for aid, that benevolent spirit will show us how to get as good a dinner out of a brisket—nay, a shin of beef or an ox head—as can be evolved from the primest cut of wing, rib, or knightly sirloin.

The humble "cut" only requires proper treatment to become excellent eating; and I am inclined to attribute the popularity of "prime joints" to the fact that it is almost impossible to thoroughly spoil them by the most barbarous attempt at cooking. Cheaper pieces require some aid from cookery; and, as I well know that it will be remarked that it is easy to cavil at existing evils, but not so simple to propose a remedy for them, I feel, in advocating a system of soup, bouilli, and stew, much as did the old Greek who ventured to propose a new law with a halter round his neck. I will take the dish denounced by Major Pendennis as a "d—d scrag of mutton." How is a neck of mutton usually treated in England? It is simply boiled, and, when taken in conjunction with turnips and the spotted bill-sticker's paste called caper sauce, presents about as uninviting and tasteless a dish as can well be imagined. Moreover, it is almost impossible to get it served hot, as the superabundant fat solidifies in a moment. The fragments which "stand over" are simply good for nothing. Most of the life-sustaining properties of the meat have been washed out into a feeble broth—generally thrown away—and the residue is worthless, except to the tallow-chandler.

Treated skillfully, however, and neatly served with the magnificent vegetables for which England is justly famous, the despised joint may assume the form of dainty cutlets gracefully reposing on a bed of carefully stewed (not barbarously boiled) vegetables, or may appear in one of the myriad forms of mutton stew, broth, ragout, or haricot. Of all forms of cooking, the stew is the most economical. A small piece of meat stewed with onions, carrot, celery, tomatoes, leeks, peas, beans, or indeed with any or all of the vegetables in season, properly selected and in due proportion, will go twice as far as the same bulk of meat roughly boiled and served with coarsely cooked greenmeat.—*Queen.*

UTAH NEWS.

The following are from the *Deseret News*:—

EDUCATION—THE DESERET UNIVERSITY.—At a meeting of the Chancellor and Board of Regents of the Deseret University, held on Wednesday, Nov. 20th, Professor John R. Park made a report of his late trip to the Eastern States and Europe to examine the various school systems, and his ideas as to the best method of conducting the University in this city. In furtherance of his views a vote was taken to immediately re-open the University, and committees were appointed on text books, course of instruction, finance, teachers and salaries, and buildings, and the intention is, if a sufficient number of pupils present themselves, to commence a new term at the University on Monday morning, 25th. We regard this as a matter of great importance to the rising generation of this city and Territory. Professor Park is a man of great experience and ability in his profession, and during his extended tour in the east and in Europe he gained a large amount of information as to the methods of

instruction adopted and proved by experience to be best in the most advanced schools in the world. This fund of information will be used in improving the University system in this city and Territory, and it is safe to say that henceforth the course of instruction and the method of imparting it will be equal to the best in Switzerland, Prussia, France, Germany, Britain and the Eastern States. These facts will give the University still greater claims than it has possessed heretofore, and there is no doubt that it will receive a proportionate increase of patronage and support from an appreciative public. For the benefit of children whose parents are unable to pay for their tuition in the University, we republish the following clause from the constitution and curriculum of the Institution, printed in the year 1870:—"In order to assist persons in the Territory, who may be desirous of attending school, and yet are unable to bear the cost of tuition, the Chancellor and Board of Regents have established a Beneficiary Foundation. By its provisions indigent persons are admitted as students in the University *free of charge*. Satisfactory evidence, however, of their pecuniary inability must be given to the Executive Committee. Those desirous of availing themselves of this provision, may apply to the President of the Faculty."

THE BISHOPS, AND COAL FOR THE POOR.—At a meeting of the Bishops, held last evening November 21st, the subject of the great scarcity of coal in this city, and the likelihood of suffering resulting therefrom, especially among the poor, was considered, and a resolution was adopted appointing Bishop John Sharp, assisted by counselor F. A. Mitchell, to immediately take steps to ascertain what measures are necessary to be taken at the Coalville mines to increase the supply of coal from there, and to make whatever arrangements are requisite to furnish miners and teams, if by so doing a larger and more regular supply can be obtained. It is anticipated that, when the new track is laid from Echo to Coalville, many of the difficulties which now interfere with the shipment of coal from Coalville will be removed, and that a regular and cheap supply will be furnished. To see that the poor do not suffer for lack of fuel or any other of the necessaries of life falls within the province of the Bishops' duties; their prompt action in the present emergency is highly commendable, and we trust will prove efficacious in preventing any suffering or privation which now seems to threaten on account of the scarcity of fuel.

Centerville, Utah, November 25, 1872.

Editor Deseret News:—Dear Sir—The young man who was taken sick with small-pox a week ago, died on Sunday morning, the 24th of this month.

Yours respectfully, WM. REEVES.

FOR WASHINGTON.—Honorables Wm. H. Hooper and George Q. Cannon left for Washington on the morning of November 27th.

HEBRON.—Bishop Geo. H. Crosby of Hebron, Washington County, who has just come up from that southern country, reports everything prosperous in that district. They have a co-operative store in their little settlement, paying a yearly dividend of 30 per cent. on capital stock invested. They have a ready cash market for all their produce, potatoes being worth $1.50 per bushel, and wheat, oats and barley four cents per pound in gold, in the settlement, and sufficiently higher at Pioche to make it profitable to the freighter. The settlement of Hebron was started in 1862 as a stock ranch, and the business of stock raising is still followed by most of the settlers of the town. They have a novelty about ten miles south of the settlement in the shape of a herd of wild cattle, numbering about 600 head, and increasing. The people of Hebron experience some difficulty in keeping their stock from joining the wild herd, in the event of which it would be next to impossible to recover them, as the herd cannot be driven from the "Wild Bull range" as it is called, and the country is so rough that it is almost impossible to get wagons to the locality to haul away the beef in case the people should attempt to utilize the wild animals by shooting them down on the range. Several attempts have been made

within the last few years to get out this stock dead or alive, but generally without success. The home missionaries appointed for Washington County are doing a good work.

TRIAL OF THE STEAM FIRE ENGINE.—It has been demonstrated that the new steam engine is a very effective one. The steam was got up, and the water commenced to play through the hose within fifteen minutes after the fire was lit, notwithstanding that the quality of coal used for fuel was far from being of the best. Two streams were thrown out from the nozzles of the hose, which could have been brought to bear on the roof of the highest buildings. The testing of the engine was directed by Mr. McDowall, agent of the Silsby Manufacturing Company, from whom the engine was purchased, and Mr. Ames, a gentleman who had charge of a similar engine in one of the eastern cities, was on the ground. Messrs. Silver and Sirrine, practical engineers, were also there, and a large crowd of spectators witnessed the trial. Now that the efficiency of the new engine has been practically demonstrated, it is presumable that an able fire company will be at once organized.

Politeness is like an air cushion—there may be nothing in it, but it eases jolts wonderfully.

The greatest benefits we ever do ourselves is in securing the greatest amount of real happiness, which is only done by doing good to our fellow creatures.

True beauty is a soul refined, true wealth the riches of the mind; let women give but little thought to loveliness of face, nor sigh for power that in the purse alone hath dwelling-place.

THINGS WORTH FORGETTING.—How much wiser we should be if we could remember all the things worth remembering that occur day by day all around us; and how much better we should be if we could forget all that is worth forgetting! It is almost frightful, and altogether humiliating, to think how much there is in the common on-going of domestic and social life which deserves nothing but to be instantly and for ever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very things. That is the vocation of gossips—an order of society that perpetuates more mischief than all the combined plagues of Egpyt put together. Blessed is that man or woman who can let drop all the burs and thistles, instead of picking them up and fastening them on to the passenger. Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal-ridden world would get healed and tranquilized! Forget the gossipings and bickerings and backbitings, and remember only the little gleams of sunshine and poetry that can illuminate the humblest life if we will only drive away and forget the clouds engendered by things that should never be remembered.

TEA DRUNKARDS.—Dr. Aldridge, one of the pottery inspectors in Staffordshire, has put forth a very sensible protest, says the "Lancet," against a very pernicious custom which rarely receives sufficient attention, either from the medical profession or the public. He says that the women of the working classes make tea a principal article of diet instead of an occasional beverage; they drink it several times a day, and the result is a lamentable amount of sickness. This is no doubt the case, as Dr. Aldridge remarks, a portion of the reforming zeal which keeps up such a fierce and bitter agitation against intoxicating drinks might advantageously be diverted to the repression of this very serious evil of tea tippling among the poorer classes. Tea, in anything beyond moderate quantities, is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous quantity of hot water which tea bibbers necessarily take, is exceedingly prejudicial both to digestion and nutrition.